1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

On the Atlantic slope, there are three tribes intimately allied Socially, politically, and religiously, but differing markedly in language. The Cabecars occupy the country from the frontiers of civilization to the western side of the Coen branch of the Tiliri or Sicsola River. Adjoining them, the Bri-bris occupy the east side of the Coen, all the regions of the Lari, Uren, and Zhorquin and the valley lying around the mouths of these streams. The Tiribris, now reduced to barely a hundred souls, live in two villages on the Tilorio or Changinola River. It is said that on the head waters of the Changina, a large fork of this latter stream, there are yet a few individuals of the Changina tribe, but the other Indians report them as implacably hostile and their very existence is only known by vague reports of their savage neighbors. The Shelaba tribe, formerly living on the lower part of the same river is now entirely extinct. A few half-breeds are all who perpetuate the blood, and their language is utterly lost. Still further down the coast, beyond the Costa Rican boundaries is another allied tribe, partly civilized, in so far as that they trade and work a little and drink a great deal of bad rum, spending most of their earnings on that bane of the race. They are called by foreigners Valientes. Crossing over to the Pacific slope, the Terrabas are tribally identical with the Tiribis. The tradition still exists in a vague form, that they are emigrants from the Atlantic side; but when or why the emigration took place, is forgotten. The home of the tribe is in a very narrow, rough cañon, traversed by a river that might better be called a torrent, a country strongly contrasted with the fertile plains and broad savannas of Terraba, and it is not improbable that under the press of a crowded population several migrations took place. They still tell how, twenty or thirty years ago, a priest came over from Terraba, baptized all who would submit to the rite, and by glowing stories of the abundance of meat and other inducements that he shrewdly imagined would tempt them, carried off over a dozen of their best men, who never returned. A glance at the vocabulary will show how little separated are these two branches of the tribe in language. The Borucas or Bruncas, who occupy a little village, not far from the headquarters of the Terrabas, are apparently the older occupants of the soil; perhaps crowded into a corner by the invaders.

Other tribal names are mentioned by various authors, such as Biceitas, &c. The name Biceita is not known in the country, and, although used to the present day outside of the Indian country, is unknown to them, or at best, is supposed to be a Spanish word. The district of that name is probably the western part of Bri-bri, the most eastern point to which the slave-hunting expeditions from San José Cabécar penetrated. The Blancos are properly the Bri-bri tribe, but this word is rather loosely used, and is often applied alike to the Cabecars and Tiribis.

But little can be gathered of the history of these people. What happened in the times of their grandfathers is already ancient history and partly forgotten. All recollection of the first arrival of the Spaniards is now lost. They have no traditions of the use of stone implements before the introduction of metal. When asked what they did for axes before the traders

3:Stone E-6 (1945) 1949
SA19 Talamanca SA19
Boruca

GEOGRAPHY

mixture. The next largest community is Palmar Norte, on the western bank of the Diquis River, at the start of the flood plain. This has a population of one hundred and seventeen Indians, but, unfortunately, many *ladinos* are seeping in due to its proximity to the farms of the United Fruit Company and the Costa Rican town of Puerto Cortés (formerly "El Pozo"). There is one other large village of Indians, Curré, on the western bank of the Río Grande. This is the northernmost settlement of the *Boruca*, and has one hundred and three inhabitants, and fourteen houses. The other sites might well be called by the Spanish term *aldeas* or hamlets. Lagarto, also on the western bank of the river, has fifteen Indians and three houses. The rest of the tribe is scattered in locations which should be classed as *ladino* towns, such as Maíz, which was once all Indian, but now has only twenty-six Indians, Puerto Cortés which has fourteen, and Buenos Aires which has seven, some of whom are not pure. According to the census taken by the school teachers in Boruca, there are about twenty-five Indians who live isolated in the forest, many on the banks of the Changuena River, making a total of six hundred and forty-one *Boruca* Indians in 1945.

HISTORY

a province on the Pacific coast which apparently extended from the territory of the *Quepos* Indians to the River Chiriquí Viejo in Panamá.[4] Around the year 1608, or a little earlier, Fray Alonso de la Calle went alone to the *palenques* or fortified houses of the *Boruca*, and succeeded in converting and pacifying them. Fray Alonso appears to have gathered some of these Indians and formed a town.[5] Certain it is that by 1649, there was a town known as Boruca,[6] and by 1666, the term *Boruca* had ceased to be associated only with the people of that name, but included

[4] See Peralta, 1900, pp. 82, 218; Fernández, 1886, vol. V, p. 418.
[5] Fernández, 1907, vol. VIII, p. 99.
[6] Fernández, 1907, vol. IX, p. 364.

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

Missions and Settlements of Converted Indians in the Mountains of Talamanca.

The first mission to the heathen, the conversion of whom was undertaken by this Apostolic College, was that of *Talamanca*, in the Province of *Costa Rica*, distant 80 leagues from the city of *Cartago* and from this city of *Guatemala*, where this College is situated, more than 500, travelling almost due East, on account of which distance the provision for the Friars who are stationed there is very hard—not alone for their requirements but for the converted Indians, both in the matter of clothing which will cover their total nakedness and tools for tilling the soil. All those mountain regions are covered with very dense forests and the country is very rough, extending from East to West about 120 leagues and from North to South 30 to 40. The country is much cut up by ravines, the Cordilleras being very high and many rivers and gulches coming down from it, the waters of which flow to the North. The climate is very hot, although upon the summits it gets very cold. It rains the greater part of the year, and the shade of the forests does not allow the soil to dry except in a very limited area. Its geographical location is 10 degrees of North latitude and 290 of longitude, at some places more and some places less, according to the course of its extent.

The products of these mountains for the use of man are plantains, in abundance; *pigibayes*,[1] guavas, yucas,[2] *camotes*,[3] sweet potatoes and a great deal of maize, which they plant throughout the entire year. For meat they have only wild boars,[4] *saginos*,[5] deer,[6] small goats,[7] and other quadrupeds. Of birds there grow in those mountains *pangiles*,[8] *pavones*,[9] mountain hens,[10] eagles and other kinds of fowls.

[1] *Gulielma utilis.*
[2] *Manihot palmata.*
[3] *Tpomoea batatas.*
[4] *Dicotyles labiatus.*
[5] *Dicotyles torquatus.*
[6] *Cervus mexicanus.*
[7] *Cervus rufinus.*
[8] *Crax globicera.*
[9] *Penelope purpurascens.*
[10] *Odontophorus veraguensis.*

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

175 648 level lands of the great river *Estrella*,[14] where it joins the river *Coén*,[15] which comes down from *Cabécara*, and the *Aravi*, which comes down from *Vicsita*.

175 648 797 Its destruction, according to the copy referred to, was in the month of August of the tenth year of the last century, and at the end of it. In the year 1688, the conquest and subjection of the heathen Indians of that province was undertaken by the venerable servant of God, the Padre Fr. Antonio Margil de Jesús, founder of this College, who had good results in his apostolic work, for in a few years he succeeded in teaching and baptizing so great a number of Indians that they already made up sixteen settlements. But at the end of 1709, those barbarous tribes rebelled, together with those who were taught, baptized and settled, and they killed two out of the three friars who were there. There were Fray Pablo de Rebullida and Fray Antonio de Zamora, and nine or ten of the soldiers who were in the garrison, together with a woman and a boy, burning the churches and profaning the sacred vessels and the furniture thereof. Yet by the orders and the measures taken by the Tribunal of the Royal Audiencia or Captaincy-General of this Kingdom, assisted by the good conduct of the Governor of the Province of *Costa Rica*, who at that time was Don Lorenzo de la Granda Balbín, and the military officers who accompanied him, and the Rev. Padre Fray Antonio de Andrade, a disciple of this College, who was saved out of that insurrection, they were successful in penetrating into the mountains and cap-

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[14] Among the papers relating to the foundation of the city of *Santiago de Talamanca* it appears that it was founded upon the banks of the *Turire*, eight leagues from its mouth. Fray Manuel Urcullu is not mistaken as regards the site, but he falls into the same error already noted in the other reports of the missionaries, of calling the *Turire*, *Tiöri* or *Siroola*, the *Estrella* river. The latter is the one now designated the *Chánguena* on some maps, *Changuinola* upon others and, finally, the *Tilorio* river. The latter is the real *Estrella* river, discovered and made known in 1564, by Juan Vázquez de Coronado. Its course, instead of running towards the coast of the Sea of the Antilles, as it does today, turned at nine and a half degrees of North latitude and continued towards the East in a line almost parallel to the said coast, until it emptied into the Bay of *Almirante*. The ancient channel of the river is well known by explorers, and in particular by Don José María Figueroa, who traced it upon the map of Costa Rica. Note by M. M. de Peralta.

[15] The river *Coén* is a tributary of the river *Turire*.

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

turing fifteen hundred Indians who had risen, with their *cacique*, and justice was done to the latter as well as to the others, and the holy vessels and the furnishings were recovered. As the rebels continued more insolent and were bound together in their disobedience and apostasy, the zeal of the said Reverend Padre Andrade and of the other friars who were under him could not re-establish this conquest and subjection; but now, extricated from the difficult and even impossible situation in which the enterprise then was, it should be restored to this College.

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101 Moyaguas of whom nothing is known, who do not seem to be Cabécares are the Urinamás, although as early as 1709 they spoke the Cabécar tongue.[83] Pittier and Lehmann associate them with the Bribri although it is difficult to understand the reason for such classification.[84] The Urinamás are always named in the documents referring to the 17th and 18th centuries as distinct from the Cavécaras (Cabécares) and Talamancas.[85] Cabécar is used today for the group west of the Coen River although Talamanca is also an all-inclusive term to cover both the eastern and the western peoples. The Chirripó are a Cabécar branch and are found in the mountains and valley of that name. There are a few families in the upper Estrella Valley who are related to the Cabécares.

There is relatively little mention in the source material of the significance of the term Cabécar. According to the actual Indians, the name comes from *kabé* (quetzal) and *ká* [136] (place). There are quetzals in the high moun- [133] tain country but not in Cabécar itself which has an altitude of only 400 meters. It is inter- [262] esting that these people eat quetzal whenever they have a chance.

175 **Non-Documental History of Talamanca.** As Gabb has pointed out, it is difficult to gather information regarding the history of these tribes.[86] From the Spanish accounts available, we find that upon their arrival there was a Mexican group which dominated the Sixaola or Talamanca Valley, and that the Franciscan [797] fathers in particular noted the linguistic differ- 174 ences in certain regions. There is no colonial documentation which cites the aboriginal conquests and we are forced to accept traditions and what we can glimpse through the customs of the existent peoples to indicate at least some of the remote happenings.

One of these events appears to have been the conquest of the Cabécares by the Bribri with the result that the secular head of both groups had to be Bribri, but the intellectual leaders

[83] Fernández, 1886, vol. V, p. 458.
[84] Pittier, 1898, p. 16; Lehmann, 1920, vol. 1, pp. 216, 219; Fernández, 1886, vol. V, pp. 385, 445–46, 460.
[85] *See*, e.g., Fernández, 1886, vol. V, pp. 381, 389.
[86] Gabb, 1875, pp. 487–88.
[87] Gabb, 1875, p. 488. The Tiribis are the same [101] people as the actual Térrabas whose homeland is the

101 The two Bribri groups are to be found at
361 Cabagra [43] and Salitre (*ẍerí*) and amount to
[162] approximately 895 people. Cabagra lies near the pass to the upper Lari beside a river bearing its name which is an important tributary of the Diquís. It is about four leagues from Potrero Grande. The exact date of the arrival
[174] of Bribri here is not known although it was probably at the end of the 19th century as many of the older inhabitants were born on the Lari and Urén rivers. One tradition holds
173 that certain families fled across the Talamanca
166 Range because they had not adhered to clan
[614] regulations in marriage. It is perhaps of significance that very few clans form the groups in both places, and that as people, they are the first to divert from ancient tribal customs. Another popular belief is that Berchi, a king of Talamanca, caused numerous people to flee because of his extreme cruelty (*see* Folklore: *Recent History*). Some inhabitants of Cabagra moved westward to Salitre. Gradually, both places have grown as a result of the arrival of other families from the northeast as well as an increased birth rate.

At the end of the pass from the upper Coen is Ujarrás of the Cabécares which was settled for a similar reason at the same general time.
[582] It is said that "the King of Talamanca prohibited marriage between brothers [44] and one couple who had disobeyed the rules fled and went to Ujarrás." Others followed to the ex-
[Text continues top of P. 8(B)--Quelyst]

LANGUAGE

197 **Connections and Previous Studies.** The majority of linguists connect both the Bribri and the Cabécar tongues with Chibcha.[45] However, they are sufficiently removed from one another that they are not mutually interchangeable. The intellectually more advanced, but at
[191] the same time conquered, Cabécares generally understand and speak Bribri with exception of
[Text continues bottom of P. 8(B)]--Quelyst]

[103] [43] This name has no meaning in any existing tongue. The site should not be confused with N.S. de la Luz
[797] de Cabagra which was founded in 1745 by the Franciscan fathers and settled with Térraba Indians two leagues from San Francisco de Térraba. Fernández, 1907, vol. IX, p. 504.

[44] It should be remembered that these people are organized on the basis of matrilineal clans. (*See* Social

173 tent that this small valley could not support
166 the inhabitants. Some left for the site of China Kichá and there were joined by more people from Talamanca. We estimate that there are
[162] about 700 Indians within the area of Ujarrás and China Kichá.

101 **Other Sites.** There is a relatively strong per-
144 centage of Talamancan blood remaining in the people of the Reventazón Valley, but there are none of the Talamancan living habits left. Here at Orosi, and farther north at Cachí and Tucurrique, are descendents of the Cabécares
648 from the Coen region. Tres Rios, in the Central
167 Plateau, was originally settled by Bribri and
101 Cabécar Indians brought there by the colonial government in 1747.[45] Similarly, at Cangel in Guanacaste, there are some few Bribri relationships.[46] The presence of this blood in these
[669] areas is due to the transferral of many Talamancans by the government of Costa Rica as penalty for four uprisings, the first three between 1610 and 1619 and the last in 1709, which resulted in the destruction of the Fran-
[797] ciscan missions and the massacre of Spanish
[177] men and women.[47] In these sections of displaced peoples, acculturation has been triumphant and there is next to nothing to suggest the aboriginal connections of the inhabitants of these places beyond the ordinary characteristics of the mestizo.

LANGUAGE

197 the Chirripó who are not neighbors and have
[191] little or no contact with Bribri. Few Bribri, however, do the same with Cabécar. In this respect, nevertheless, it should be pointed out that the vocabulary used by the Bribri when dealing with sacred subjects, prayers, or myths
[533] is almost totally Cabécar. Ancient songs, on
[784] the other hand, are often sung by the Bribri

Organization.)

[45] Fernández, 1907, vol. IX, pp. 491–92.

[46] Fernández, 1889, pp. 379–80.

[47] Fernández, 1883, vol. III, pp. 325–26, ftn. 7; 1886, vol. V, pp. 162–215.

[48] Lehmann, 1920, vol. 1, pp. 178–356; Mason, 1940, pp. 76–77.

767 764 **The Organizer of Feasts.** This position is common to both Talamancan peoples and is covered by a single title, *bikë'kra*. One has to study to achieve it.[111] The principal tasks of the Organizer of Feasts is at the death of an individual to designate the persons who must [273] plant the maize to be used for the chicha at the time of the bone funeral; to name those who are to make it; and those who have to provide chocolate, plantains, pigs, etc., for the feast. On the Pacific slope, this position has [756] also been absorbed by the medicine man.

764 **The jú.** Back in the woodland, however, where authorities and visitors are scarce, the method of handling the dead adheres to former [775] usage. Things must be prepared for the soul of the deceased. This is done by those known as the *jú:* three adults if an adult died, or three girls, or three boys, such as the case may be. Cotton must be placed inside the body bundle of a woman. Combs and other ornaments are carried apart with the clothes of the dead. Even if a person has a lot of clothes, all are put in the grave. If a boy dies, a miniature bow and arrow are substituted for the cotton. But when the deceased is a man, in addition to this, they place a miniature blow gun, fish hook, and digging stick in the bundle. This [768] is done in order to leave the real ones for the family's use. A net carrying bag is also placed with the dead man.

[767] **First Burial.** When death takes over, the entire retinue of officials begin their work. Of course, customs vary depending upon the [656] geographical location. Government and eccle- [797] siastical authorities have prohibited the fundamental part of the ancient rites, that is, the keeping of the dead for a year before burial. Usually, the body is left in the house for about twenty-four hours by both the Bribri and Cabécar who are located near non-indigenous villages on the Caribbean side. The personal belongings of the deceased, either in effect or symbolically, and cacao paste are placed beside the corpse which is then wrapped in *mastate* (*see* Bark Cloth) and tied with a cotton string made especially for this purpose

[767] [533] tion between *shë* and *sinqbuskë*? (*See* Social Organization.)

[110] Gabb, 1875, p. 508.

[111] Lehmann, 1920, vol. 1, p. 220.

[111] Pittier, 1918, p. 17.

764 it in between them. He tied the whole twelve times around and once down the center with the *burio*. The wailing of the mourner continued. The Burier next took a pole and laid it lengthwise down the center of the body tying the bundle to it but leaving a piece projecting at each end to serve as a handle. His helper took the fire from where it had been used to flex the leaves and added it to the [775] ceremonial one which had the food for the dead beside it.

At this moment, the mourner came into the house and seeing what was taking place, yelled in a frightful voice and again disappeared into the bush screaming her singsong chant. She soon returned and gazed at the body bundle which lay wrapped and tied to the stick on top of a banana leaf.

The apprentice and the Burier cleared the remaining banana leaves from the screen, the Burier alone putting them in a pile in a plantain patch adjoining the house. He then took three cockroaches and wrapped them in a small leaf placing the whole in between the [825] leaves of the body bundle. This was supposed to rid the house of roaches for at least six months.

The apprentice took the objects from beside the ceremonial fire, leaving the gourd with water and the leaf with *chilate*. The Burier took the clothes of the girl and a stick. He put some of the *chilate* within the leaves of the body bundle but left the greater portion with the water at the spot where the child died as [775] food for the spirit which they believe returns to the house for three days after death. During this period, it always makes noise and has been known to molest the household.

The Burier and the apprentice set forth with the corpse, food, and personal effects of the dead. On the way to the place where the body was to be left, wherever a path crossed the main trail, sticks were cut to bar the [775] possibility of the spirit wandering from the road when going from the resting place of the body to the home. The procession went to a thicket about 500 yards from the dwelling. Here a pretense was made to bury the bundle, the earth and stones being lightly put aside so that a shallow depression remained at the roots of the thorny bushes.

● [777] [184] On the Pacific side, cemeteries have been

[P. 33(B)] 5A19 Talamanca 5A19
Bribri
Cabecar

764 blessed by the Roman Catholic priest, and the
[797] dead are buried in the earth shortly after life
[184] ceases. The medicine man and the Burier are the only persons to touch the body, however. The preparations, including a funeral feast and the blocking of cross roads on the main trail, are carried out by both Bribri and Cabécar with much of the detail noted in Talamanca.

[184] A plank of wood under the body, chiefly in Ujarrás, or the body wrapped in *bijagua* leaves or a cloth were the usual procedures on the Pacific side before placing the dead in the grave. The writer was present, however, at
[177] Cabagra in 1956 when a coffin was used for the first time. The school gave the planks and nails and lent the hammer for its manufacture. A description of this death and burial follows.

As soon as the woman died, a rope wick was lighted by the body. Everything immedi-
768 ately around the deceased, such as her bed
764 which was made of cane poles and a reed mattress, a sack which was over the bed and upon which she lay, were removed by the Burier. On this occasion there were three Buriers and one apprentice. The bed and mattress were thrown over a cliff, and the sack was used to line the coffin. The corpse
764 was wrapped in a cheap cotton blanket by the Buriers and put in the coffin. The best dress of the departed, one of blue cotton cloth with yellow dots, was placed on top of the wrapped body and the planks for the cover were nailed on.

During this whole procedure, the family disappeared and none of the stand-bys would look at what was happening. When the coffin was ready, a girl took branches which had been cut for the purpose and outlined a path stretching from both doors of the house to the main trail. The Buriers then tied the coffin onto a litter with rope. As soon as this was done, the girl went ahead down the trail to the cemetery, blocking any opening in the path with branches. When a river had to be crossed, branches were placed on the rocks and at the shallow edges to mark the way so that the soul could
[775] not stray on its journey back to the house from the grave. The Buriers followed with the coffin. One carried a wooden cross, a lighted wick made of *mastate* (*see* Bark Cloth), and an unlighted candle.

At the cemetery, the wick and the candle

173 Talamanca. This upset the medicine men.
793 They decided to protect the people and they
643 bewitched the *usegLa* and the King. That is
[754] why there are none today.

The Foundation of Cabagra

(*Bribri*)

173 The ancient Borucas made the original trail.
166 Over this came *teka*, the first man who came
643 to live in Cabagra. He left Talamanca because of King *Berchí* [158] who took delight in severely castigating the medicine men and ordering all the people of the tribe. *Berchí* was a member of the *sáLwak* [159] clan, so-called because he had a monkey's tail, and anyone who laughed at him he had beaten.

173 *teka* brought his whole family along to
166 Cabagra but they did not want to stay. He returned them to Talamanca and came back all alone. This trip took eight days. He was

173 not baptized, but later he was and received
● 797 the name of Ciriaco. We do not know his family name. More people followed him and settled in Cabagra because of King *Berchí*'s cruelty.

A bishop came and rebaptized the population. Then he crossed the range to Talamanca accompanied by Térrabas, Borucas, and Cabagras.

The Last Kings of Talamanca

(*Bribri*)
(*Recounted in the plain.*)

173 Santiago Umaña belonged to the *kumbun-*
643 *wak* clan. He was the last king of Talamanca and wore a gold hummingbird called *batzún* in Bribri. He sold Talamanca to foreigners for money and went to England to receive it. He sold the children of our people.

Berchí was another king. He was the one who tied the best men to a tree and beat them to punish them. *Berchí* belonged to the *sáLwak* clan. He killed Santiago.

[597]
[714]

[157] Some Indians say turtle shell.
[158] *See* Appendix III: Antonio Saldaña.
[159] *sáL* is "monkey." *wak* is "race" or "seed" or "clan."

643 defects. The following is an eye-witness account of the young ruler at the beginning of this century:

> . . . from the first moment, I saw that that man was more than mediocre. . . A man born to govern; who was law to his people, and who bore on his face the mark of sadness but not of depression. His countenance is that of a person who commands. . . . What a fine man! I thought, and yet, Antonio, king of the Talamancas, has in all Costa Rica the poor reputation of irrational idolatry and uncontrollable passions! [4]

His dress was always plain, like a mestizo, and could have been confused with that of any Indian if he had not been accustomed as a chieftain to wear a necklace with six gold eagles, a feathered headdress, and carry the staff which is associated with power. When he went to the capital, he changed his costume and wore an impeccable black suit, cotton shirt and boots, which must have bothered him considerably as he was used to going barefooted.

[301] [292] [293]

There is little information about his youth which seemed to have lacked the preparation for what his destiny decreed as it was not until 1874, when his uncle Willie assumed the power, that there was even a suspicion that he might be a possible successor. The scarce data available recounts that his mother was drowned in the Lari River and that in his youth, Antonio traveled to distant places such as Guatemala and Panama.[5]

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The naming of Antonio as King practically coincided with the arrival of Bernardo Augusto Thiel, newly appointed Bishop to Costa Rica, who became the number one defender of the Indians. It was on the 4th of July, 1881, during a visit to Boruca and Talamanca, that the Bishop first met King Antonio and Mr. Lyon. This opened a new era for the Talamancans as the churchman, according to one description, ". . . had the character of the Vázqueses de Coronado and the faith of the Antonio Margrils." [6]

Shortly afterwards, a letter of Antonio directed to the government of Costa Rica asking for aid gives evidence of his interest

[4] Segarra y Julia, 1907, p. 571.
[5] Tristán, 1922, p. 156.
[6] Fernández Guardia, 1918, p. 162.

6:Sunne E-5 (1956-1959)1962
[P.103(8)] SA19 Talamanca SA19

in the progress and development of his people and of the satisfaction he derived from the visit of Mons. Thiel.[7] The attitude of the government of Nueva Granada in its desire to take over Talamanca and the awareness and interest of the Bishop, awoke the Costa Rican authorities and caused them to establish a farming and military colony called "San Bernardo." This weakened the power of King Antonio and he became more the nominal than active head of the Talamancans.

The King made various trips to San José. The first took place in 1882, when he visited the "Casa Presidencial" and was invited to dinner by President Fernández. On this occasion he refused to eat the lettuce in the salad and referred to the fact that he wasn't a rabbit. In 1899 and in 1907, he returned to the capital where he gave rise to many more anecdotes filled with picturesque details.[8]

Antonio had a tendency to take the law into his own hands. On more than one occasion, he engaged in smuggling merchandise from Nueva Granada. Other times, he would flare up against the Costa Rican authority in the region, particularly when he had had an excess of liquor. This happened frequently and created difficulties and problems which had much to do with his loss of power and respect. Once it was even said, and not without basis, that he tried to poison the Bishop and other priests.

Concerning his private life, it is known that he married twice. His first wife was Oleria, the mother of Victoria, Julia, Benito, and Juan Saldaña. By the second wife, Leonor Almengor, he had Julia, Claracín (a boy), Tranquilino, Little Tranquilino, and Ninfa.[9]

King Antonio had three sisters, the eldest of whom was María, mother of José Saldaña. This is important because the lineage is inherited by the feminine side and the King's eldest nephew thus was his legitimate heir. José was distinguished looking, tall, thin, bright, and vain in his dress.[10]

King Antonio Saldaña died the third of January, 1910, during the celebration of a

[7] Pérez Zeledón, 1913, pp. 175–76.
[8] Segura y Julia, 1907, pp. 573–96.
[9] Tristán, 1922, pp. 156–57.
[10] Tristán, 1922, p. 157.